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YOCUM, C. M.

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*The Disciples of Christ*  
**CONGO MISSION**  
**IN**



by

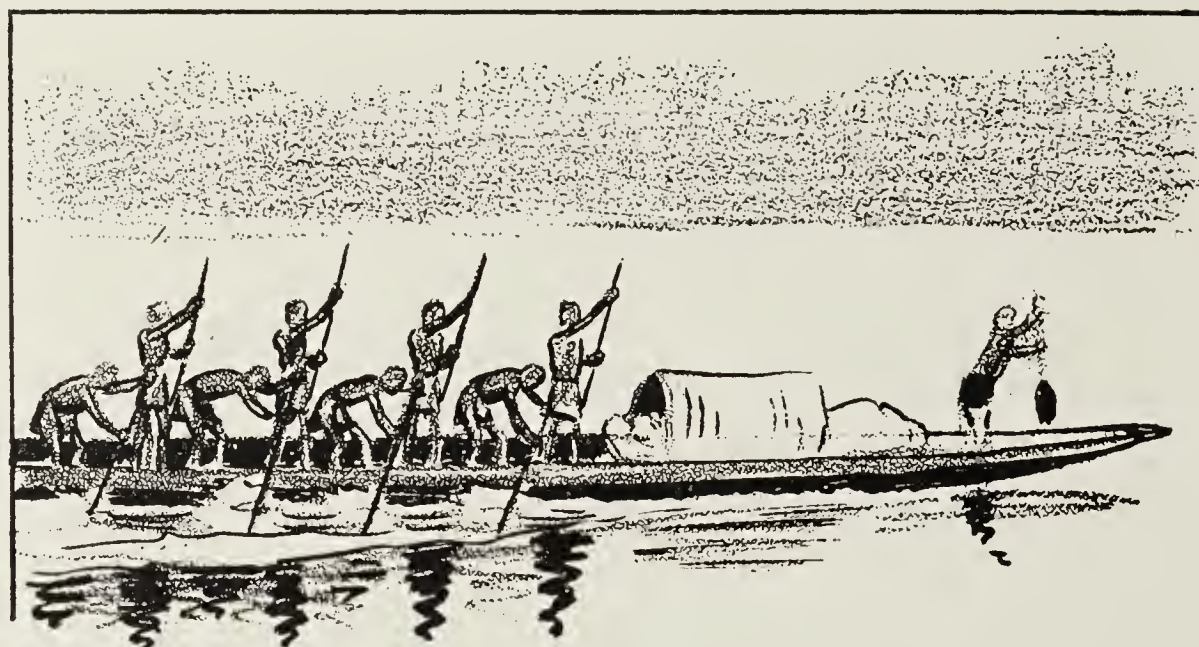
**C. M. YOCUM**

Secretary of the Department  
of Africa & India Missions of  
The United Christian Missionary Society



*The Disciples of Christ*  
**CONGO MISSION**  
IN  
**AFRICA**

*By*  
C. M. YOCUM



## THE TRIP

I sailed from New York City November 11 and reached Bolenge, Africa, Wednesday afternoon, November 24, the day before Thanksgiving. Of those thirteen days required for the journey two and one-half days were spent in Europe. (In 1925 it required 56 days for the same journey.) Returning I was four days en route from Bolenge to Brussels, and five days crossing the Atlantic, that is, nine days of travel brought me from Bolenge to the Bronx. The cost of the trip was less than the cost of the visit in 1924 and 1925. Because of concessions both for the trans-Atlantic trip and by the aviation company, the cost was approximately the same as when one travels by the usual boat route. In addition to the steamer and airplane travel, I rode more than 100 miles by bicycle, probably 60 miles on the rear seat of a motorcycle, more than 200 miles by automobile, and I walked more than 100 miles according to the pedometer.

C. M. YOCUM



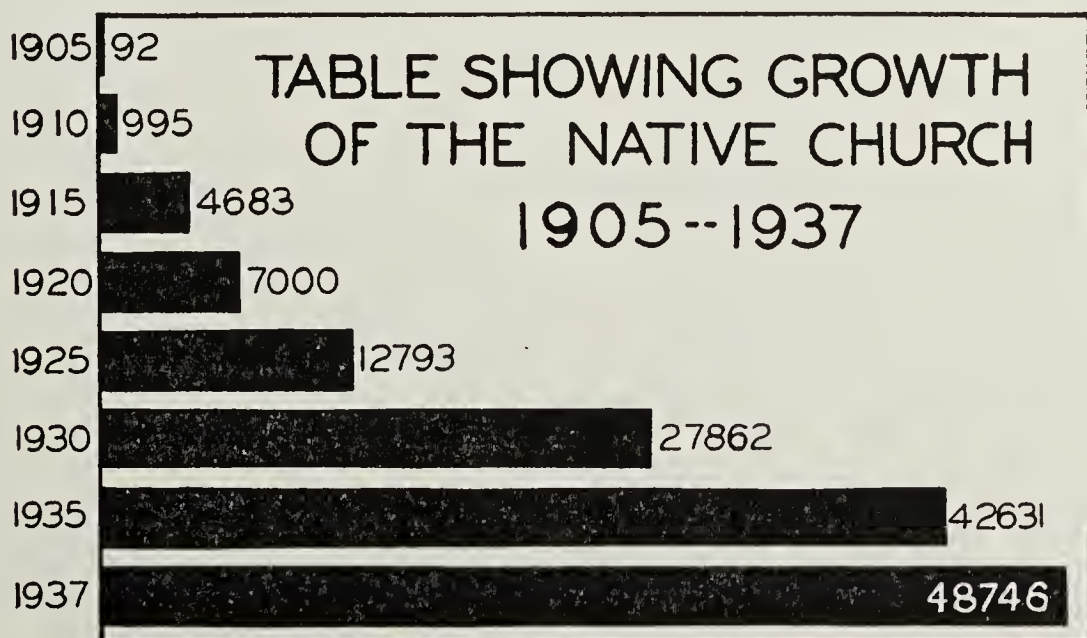
# THE CONGO MISSION

## A BIT OF HISTORY

In June, 1938, there was held a jubilee celebration in Leopoldville, Congo Belge, commemorating the 60th Anniversary of the entrance of the first protestant missionaries into Congoland. At the same time we celebrated the 39th anniversary of the beginning of our work in Bolenge. Dr. Biddle and Mr. Faris went to Africa first in 1897, decided upon Bolenge as a site in 1898 but it was not until 1899 that the purchase was actually made from the American Baptist Foreign Missionary Society. Mission work in the Belgian Congo is fairly youthful as missions measure time. In 1902 we organized our first church with fewer than 20 members. In 1905 we had one congregation with 91 members but by 1909 that first congregation numbered 700. In 1925 our church membership had grown to 14,000. The annual report for 1937 lists a membership of 48,756. Ours is by no means the oldest mission in Congo nor is it the largest measured by the number of missionaries but our work has been the most prolific evangelistically and ours is today the largest protestant church in Congo.

## TERRITORY

The field for which we have assumed responsibility in the Equatorial District of the Belgian Congo extends about 500 miles east and west along the equator beginning where the Congo River crosses the equator for the second time in its journey to the Atlantic, and about 200 miles north and south. The field is therefore approximately the size of the state of Kansas. It is all heavily covered with timber. Beneath and between the trees thick undergrowth and vines make travel exceedingly difficult except by the forest pathways and the rivers. There are numerous swamps in the forest which constitute another barrier to travel. Several splendid rivers including the Congo and its tributaries, the Ruki, Momboyo, Busira, Juappa, Ubangi and Ngiri, traverse our field and constitute the principal avenues of transportation and communication. The government is at present very busily engaged building a system of roads which they hope eventually will connect all principal com-



mercial and governmental points. A good road now runs from Coquilhatville through Bolenge to a government post on Lake Tumba and Ntondo, an American Baptist Foreign Missionary Station, some 80 miles to the south of Bolenge. A fair road now connects Wema with Boende, the capital of the district of the Juappa. This road is about sixty miles long. The Commissaire of the district of the Juappa told me that within five years a road about 600 miles in length will connect Mondombe, Wema, Monieka, Longa, Coquilhatville and Bolenge. Probably within that same period a road will connect Lotumbe, our only other station, with the road that runs south from Bolenge to Ntondo. When these roads are completed, the time required for travel from Bolenge to Mondombe will be cut from ten to three days.

If these roads should be good motor roads the sale of the Steamer Oregon would be a probability. That would be very much like parting with one of the members of the mission family. So long as forest paths and the rivers continue to be our principal avenues of transportation and communication, our stations are quite distant from each other. Miss Vesta McCume died at Coquilhatville and was buried at Bolenge on Tuesday, February 3rd. At that time I was in the Mondombe territory. A cable announcing her death was received in the Indianapolis office on the day that she died. I did not receive the report until the afternoon of Monday, February 14, 11 days after her death. The word reached me when I was at Boende, below Wema, en route to Bolenge. Thus the time necessary to get the news to me was just a bit longer than my actual travel time from New York to Bolenge.

## THE PEOPLE

Approximately one million people live in our territory. In many parts of Congo, including portions of our own territory, the population is definitely on the wane. The frequency of venereal diseases leading to low natality and a high mortality rate as a result of malaria, sleeping sickness, tuberculosis, leprosy and other diseases, are the causes. To illustrate how this directly affects not only our medical work but our evangelistic work as well, of 50 teachers in the back country beyond Mondombe there are only 23 who have children, a total of 52 children for 100 people. Because of this there is an unusual scarcity of second generation Christians in our churches. The government is making a determined fight to stop this loss in population with promising results especially in lower Congo.

Our Congolese belong to the Bantu group of African people. It seems probable that they originated some two thousand years ago in the Great Lakes Section of North Central Africa probably the result of a cross between the Hamites of the North and the Negroes of North Central Africa. Religiously they are animists, believing implicitly that everything animate and inanimate is possessed with a spirit. What religious ceremonies they have are intended to make peace with the evil spirits and thus ward off disease or bring good luck on the hunting and fishing expeditions.

The people of the Belgian Congo speak approximately 70 languages and dialects. Fortunately throughout our area our people use Lonkundo except in the Ubangi and Ngiri territories where Lingala is used and in the Mondombe area where Lonkundo becomes tangled up with Ladia. Our area is one of the largest single language areas in Congoland.

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CONGO MISSION



BELGIAN

CONGO





## OTHER MISSIONS

Our mission is one of 44 protestant missionary societies working in Congo. There are 177 mission stations, 808 missionaries, with a total Christian constituency of 638,000, a quarter of a million of whom are church members, the others being inquirers or students in the schools. Through the Congo Protestant Council the protestant missionary work of Congoland is so organized that there is no overlapping of effort. The nearest approach to overlapping is in Leopoldville, the capital of the colony, where the American and British Baptists occupy territory five miles apart.

In the year 1900 the Roman Catholics occupied 17 stations and had 139 missionaries. In 1922 Pius XI became Pope and almost at once there were renewed activities in the mission fields. The financial settlement of the "Roman question" in 1929 brought some \$85,000,000 into the treasury of the Vatican paid by the Italian Government. It is understood that most of this was devoted to missions and Congo offered the finest opportunity in all of Africa to create a Catholic State.

By January 1, 1933, the number of Catholic missionaries in Congo reached 1,888. At that time the total number of government officials was 2,129 and the protestant missionaries totaled 777. One mail boat in 1935 took 80 new Catholic missionaries to the Belgian Congo. Today some 17 or 18 different Catholic orders occupy 255 mission stations manning them with 2,327 missionaries having a church membership of 1,230,000 and total Christian community of 2,296,000.

Practically all of the educational work done in Congo by government money is carried on through the Roman Church. Of 21,248,791 francs in the government's budget in a recent year for education, 20,044,294 francs went directly to Roman Catholic orders. In addition the government spent in 1930, 600,000 francs for the church building in East Leopoldville and 130,000 francs for an industrial school to be operated by the Catholic Church at West Leopoldville. In addition to this, tax money collected from the natives, both protestant and Catholic, in some of the local districts, is being used to build and maintain Catholic schools in this district.

The policy of the Catholics in the Belgian Congo seems to have changed considerably since the document prepared by Emory Ross a few years ago. There is practically no persecution of protestant peoples by the Catholics. Instead, they have adopted a positive program of covering Congoland with churches and schools. There can be no objection to this except at the point where the government spends all of its educational money through the Roman Church. The protestant native who pays his taxes has just as much right to demand of government an opportunity for the education of his children as has the Catholic native. Lest some might misunderstand the practice of the Belgian Government in this regard and think that the policy is precisely that of the United States Government which spends its educational money in public schools, may I add that the Belgian Government does not spend its money in public schools taught by protestant and Catholic teachers alike and where protestant and Catholic children may attend on equal terms. The Belgian Government puts its educational money into Catholic schools, managed and taught by Catholics only and where the Catholic religion is the only religion taught. The government should adopt a new policy setting a standard which schools receiving government subsidies shall be measured by, subsidies to be granted to such schools regardless of religion.



## MISSIONS IN THE BELGIAN CONGO

	Orders & Societies	Stations	Mission- aries	Average Station Staff	Church Member- ship
Roman Catholic .....	18	255	2,327	14.5	1,230,000
Protestant .....	44	177	808	4.5	250,000
D. C. C. M.....	1	6	45	7.5	48,000

### OUR STATIONS

We are now carrying on our work from six stations: Bolenge, Coquilhatville, Lotumbe, Monieka, Wema, and Mondombe. Bolenge and Coquilhatville are six miles apart. Two days are required by river to journey from Bolenge to Lotumbe; 3 days from Bolenge to Monieka; 7 days from Bolenge to Wema; and 10 days from Bolenge to Mondombe; but in 12 days the Oregon can leave Bolenge and call at all the other stations.

We have 835 outstations where 1,166 native workers carry on evangelistic and school work. We have 405 schools with a total enrollment of 7,626, 935 churches and meeting places, 325 of which are self-supporting. We have 5 hospital buildings but only 3 physicians, so that the hospitals at Wema and at Bolenge are without doctors. Our property is valued at \$201,965.00.

### CHANGES

Since the last secretarial visit in 1924-5 a number of changes have taken place. The colony has been redistricted by the Government, making for efficiency in government management. The quality of the under-officials of the government has been definitely raised. John R. Mott said at the time of his visit to Congo in 1934, "The standard of administration I would bracket with the best I have seen anywhere."

By the establishment of regular airplane routes the principal cities of the Congo have been brought very much closer together. Automobile roads have been built in many sections and a program is under way for greatly extending the roads. Among the younger people one sees practically no cicatrix markings and no teeth filing. There is marked evidence of more clothing and more sensible styles. Cheap rubber-soled shoes may be bought in all sections of Congo and the doctors say that they are helping immeasurably in fighting hookworm. One sees a better type of house, especially in the neighborhood of the mission stations and government posts. In Bolenge native village there are several burnt brick houses. There were none when I was in Congo before. In our own mission institutionally the greatest change has come in the establishment of the Congo Christian Institute, where our native leaders are receiving higher training.

The Congo native is far less docile, more self-willed, less likely to accept a statement merely on the white man's authority. Always a born trader, the Congo native of today has come to possess an insatiable desire for possessions, especially foreign articles, probably a direct result of the commercial development of the colony. Within the church the native is becoming more and more desirous of assuming authority, often considerably more authority than he is capable of bearing. The missionary of the present and the future must possess to a remarkable degree an understanding of the native heart and mind, an awareness of his developing capabilities, a wisdom, patience and grace in dealing with him, such as were not at all necessary when the native simply accepted the word of the white man as supreme wisdom and his command as law unchangeable.

# PRESENT STATUS

## MEDICAL

There are ten doctors in our Congo field including both missionary and government physicians. There are 500,000 people living in the territory reached by our evangelists and teachers. There are a million people living in our entire territory. Using the smaller number, however, there is only one doctor in our territory for each 50,000 people. In the United States of America there is one doctor for each 800 people.

One is frankly appalled at the incalculable amount of human suffering which occurs throughout Congoland. The hospitals and dispensaries are separated from each other by several days travel even for the able bodied, which of course is an impossible distance for those acutely ill, except for such as live within a very limited radius of the hospital. A survey of the patients' history sheets for one year at the Mondombe hospital reveals the following: while patients come from distances up to 150 miles, 75% of them were from a radius of 60 miles, and 50% from a radius of 25 miles. This means, of course, that thousands of people are without any medical attention.

But even with such inadequate hospitalization, some really remarkable things have been accomplished. I quote from a paper read to the Annual Conference in Bolenge in February by Dr. Baker of Mondombe: "The impractical dream of Dr. Dye, the eradication of yaws, seems possible and probable at least in those areas even moderately supervised medically. In the annual census of late 1937 of over 11,000 inhabitants near Mondombe, only 6 were found to have open yaws lesions. Almost all of the cases which we treat now are of the late tertiary stage or patients who have come from a distance of more than 25 miles from the hospitals. The rural dispensaries should soon increase this radius."

But malaria leading to anemia and to blackwater fever, sleeping sickness, leprosy, tuberculosis, hookworm and other parasites, and venereal diseases, are depopulating certain sections with an alarming rapidity. Very little has been done as yet in the fields of work with mothers and children, of public health and preventive medicine. Facing the problem as it now presents itself, it seems that as a practical working minimum we should have at least a doctor and a nurse for each of our stations with relief for furlough. We should also have one two-doctor hospital with sufficient foreign nurses for training native nurses. All this would still provide nothing for those vast areas of population distant from our present stations, but lying within our accepted area.

It is difficult for us to estimate the value of the medical services in the creation of goodwill on the part of the natives and of white people living within our territory and receiving treatment at our hands. Unquestionably the medical work renders an incalculable service to the mission as well as to the people about the mission. Our medical work is an exemplification of Christian service in the field of physical suffering and well being, hence is in a position to help splendidly in preaching the gospel of goodwill.

## EDUCATION

As has already been stated, the only educational work being conducted in the Belgian Congo is carried on by missions, both protestant



and Catholic. Possibly there are a few exceptions to this general rule though I am not sure that they are exceptions. For instance, there are at least four so-called government schools for native nurses giving a diploma on completion of the course. There is also one more school where additional nurses' training may be taken. However, the conditions surrounding these schools are such that they are to all intents and purposes Catholic schools.

We have a total of 405 schools with an enrollment of more than 7,000 students. Most of these, of course, are village schools taught by native young men. The station schools follow the course of study prescribed by the state and include certain subjects which the state course does not include. The station schools are divided into two degrees according to government requirements, the first degree including the first two years of study and the second degree the third, fourth and fifth years. Our schools have added a sixth year of study in order to include everything required by the state and the additional courses required by the mission. The curriculum includes reading, writing, spelling, geography, arithmetic, Bible, hygiene, handwork, gardening, nature study, elementary science, and French.

Almost all of the superintendents of the station schools are graduates of the Congo Christian Institute. The teachers are young men and women trained in the station schools. At Bolenge, for instance, the teachers in the women's school are students in the third year of the second degree school. These instructors teach for an hour each day without pay (practice teaching). The teachers in the boys' school are the most advanced student evangelists and boarding department boys who teach instead of doing three hours manual work that is required of them for their support on the station. The teachers in the girls' schools are women and girls of the higher grades. Of course the missionaries, especially the single women, keep a close eye on all the schools and teach many of the more advanced courses. It was exceedingly interesting to watch one of our missionaries guiding the hand of a middle aged man just learning to write in a first degree school in Coquilhatville.

The most advanced unit in our educational system is the Congo Christian Institute. It began its work on October 14, 1928, with 21 students. The course consists of three years of study, each year consisting of thirty-six weeks of school. Such courses as mathematics, science, Old and New Testament history, history of the church, the history of Congo Belge, a study of the native church, geography, education, agriculture, native customs and culture, music, and so forth, are taught.

Since the beginning this school has graduated 96 students, 63 of whom are occupying important positions in our own mission, two are Christian chiefs in their own villages, 25 are working with commercial firms. Four of the graduates are now members of the Institute faculty. The equipment of the Congo Christian Institute consists of a main academic building and a Bible College building together with one residence for one of the missionary faculty members and twenty-four cottages for students.

In order to maintain a school on a substantial and steady basis, the Institute should have an endowment of at least \$50,000. At the present time it must take its chances along with all of the other phases of the work in a current budget that is none too stable. This makes for



considerable of uncertainty which is none too good in an educational institution. It also needs 2 additional residences for missionary faculty.

In teaching primitive peoples one is always tempted to lump the old customs and beliefs and call them hindrances. The more difficult course, but one which always pays rich rewards, is to seek those values in the old cultures and customs which should be cherished and retained either sublimated or incorporated without much change into the abundant life. For instance, the mutualism of the African, their freedom to draw from natural resources according to need and to extend this privilege even to strangers, illustrates the factors which afford background for the gospel of the Kingdom of God.

## LITERATURE

When Dr. Reisner, secretary of the Agricultural Mission with headquarters in New York, visited Bolenge some time ago, he commented on the number of books he found in the homes of our missionaries. He was likewise impressed with the number of books which have already been produced for the use of our native constituency. Our press has produced the school textbooks required by our schools and in addition a number of books for general reading and study. Even so, there is constant demand for additional literature, as our educated constituency grows. The preachers desire more help in understanding the Bible, such help as may be provided by brief explanatory notes which deal not so much with the problems of authorship of the various books of the Bible nor with their composition, but which explain geographical and historical environment and customs.

At the present time simple happenings as recorded in the Bible are often credited to supernatural causes because of a lack of understanding of the every day manners of the time and the place in which the incident took place. There is also a demand among the natives for native folk stories. The natives say that to read the one such book which we now have is like hearing their elders talk. In addition to the above there is need for a collection of stories, of proverbs and of canoe songs from all over our field. The teachers also would like to have a simple story of the people and the geography of Palestine.

Then, too, there is a great deal of curiosity as to how the clock runs, how tin and glass and paper and cloth and hundreds of other every day materials are made. They want to know what electricity is and how one can hear music and voices by radio from Europe, and so do some other people I know who are not black. A simple book written not as a text but just to tell what we know about these things would be a popular seller. The doctors and nurses, including the native nurses, are asking for more books on simple hygiene and first aid. Something also along the line of dramatics is needed. A lack of time on the part of the missionaries and some of the natives to work out such texts and a lack of money to publish them slows up the production of necessary literature.

## EVANGELISM

Our Congo Mission has always been very actively evangelistic. Again and again as one listens to the sermons preached by the native preachers he hears ever recurring the admonition to the laymen to go out and "tell the story." The first half of the Great Commission is being obeyed with a zest that has resulted in the most rapid growth which our church has experienced on any mission field. As we shall see a

bit later, the present need is to emphasize with equal enthusiasm obedience to the second half of the Great Commission.

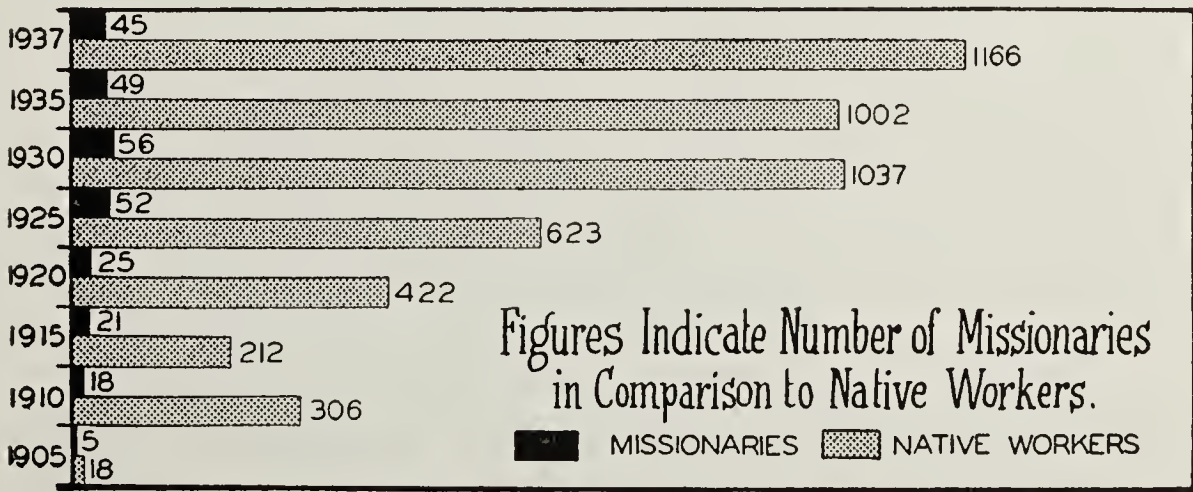
PROPERTY

Torrential tropical rains and white ants tend constantly to destroy property in the Belgian Congo. It is difficult to keep it in repair even when there are plenty of funds for the purpose. During the past seven or eight years we have had little or no repair funds for Congo. However, on the stations where buildings were in course of erection, it was not at all impossible to keep other properties in condition. On other stations where there was no building program, properties have been somewhat neglected.

We were enabled this past year to replace a repair item in the Africa budget and if this can be continued all of our properties can again be put into good condition. Rather extensive repairs are necessary on two of the houses at Lotumbe and on two residences in Bolenge. Since my last visit to Africa two of the residences on the Bolenge Station, built by the American Baptists previous to 1898, have been torn down. They were frame residences which became unusable. One old residence of Monieka has also been removed. All of our buildings erected in recent years have been built from burnt brick with concrete or wood floors and with galvanized iron roofing. A number of school buildings even on the central stations are of native construction. These are inexpensive but require replacing about every five or six years. Churches and schools in the villages are of native construction.

PERSONNEL

Our Year Book reports forty-five missionaries for the Congo field but during my visit only thirty-five were in active service there, the others being home on regular furlough or because of illness. The staff is greatly overworked and is badly in need of reinforcements. A few years ago we had eighteen missionaries assigned to Bolenge alone. During this past winter seven missionaries were carrying on there. In the meantime the church membership has been multiplied by three and the school work is considerably heavier. For three times as much work we have one-third as many missionaries. The mission is urging us to send out eight new missionary families, two of whom are to be doctors, as quickly as it is possible to train and finance them. In order to house these additions to the staff, six new missionary homes will be necessary costing \$4,750 each.





# PROGRAM

## PROBLEMS

The present serious problem faced by our mission in Congo arises out of a number of circumstances. The rapid growth of our church membership from 14,000 in 1925 to more than 48,000 now presents both a problem and a challenge. The problem is the same problem that would be faced by a church in America were three out of every four of the congregation new Christians thirteen years or less of age in the Christian life. How to consolidate this large number of new Christians and build them into a real brotherhood, into the body of Christ, is the task of our missionaries and Congolese.

The time required for travel to the various portions of our field presents another serious problem. Ifumo, for instance, is one week's travel above Lotumbe. In that neighborhood we have as many Christians as we have in all of the Monieka, Wema and Mondombe fields combined. How to give them proper superintendence when they are so far away is difficult of solution.

The pagan background of the people furnishes another problem. In native animistic philosophy morality has no relationship whatsoever to goodness. A person is good if he is charitably inclined; he is bad if he is not. In the native language there was originally no word for sin or for conscience or for virgin or for virtue and there is no singular to the word lies. The nearest approach to a word equivalent to our word "sin" is a native word which means making a mistake. There is no ethical element in African spiritism.

The moral state has no relationship whatsoever or bearing upon the after life. The spirit of the cruel, unjust, wicked chief is prayed to just the same as to a good spirit or even more often and more fervently because of fear of what his spirit may do to them. Lying, stealing, immorality, murder, are not thought of as in a moral realm, but rather in the civil realm and are considered as misappropriations of property or destructions of value. They are atoned for not by penitence but by the payment of compensations to the injured person. All of this makes it exceedingly difficult to teach the African that the Christian life includes ethical relationships between each other and with God and not simply ceremonials intended to please the greatest Spirit of all the spirits.

But there are other lights in this picture. There is no need to prove to the African the existence of the supernatural forces and energies in human life and in every phase and act of life. He has no difficulty with the doctrine of the Holy Spirit, belief in immortality is easy for him, prayer is very natural, so natural that every time I hear an African pray God comes nearer. And even though he in his pagan belief has no—or little—sense of sin, yet he does have an appreciation of character. It is not a knowledge of sin that will lead him to Christ but an appreciation of Christ's character which will lead him to a knowledge of sin. Unquestionably there is opportunity in Africa, to quote another, "of making Africa Christian in a measurable period, and second, of making Christianity, for the first time, the complete way of life for a whole people."

## PRESENT EMPHASIS

With these problems facing the Africa mission, their task now is to take the human material consecrated to Christ and anxious to follow Him and build it into a brotherhood, into a Christian church which in every vital sense will be a portion of the body of Christ. In the beginning



of our mission work in Africa and through the years since then, the emphasis has been on evangelism. The Congo church is enthusiastically evangelistic and will continue to be so.

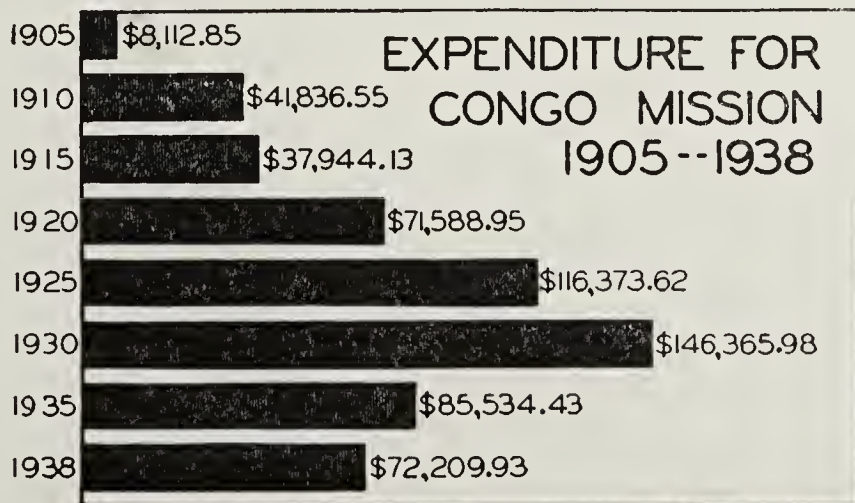
The thing that is needed right now above all else, is to lead our African preachers to put just as much emphasis on the second half of the Great Commission as they have been putting on the first half. Having preached an evangelistic message successfully through these years, they must lay more emphasis upon the Scripture, "TEACHING THEM TO OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU." In this program of building a brotherhood out of 50,000 recent recruits from pagan animism, the supreme function of the missionary is supervisory and educational. We must give closer supervision to our evangelists in all sections of the field. It is a comparatively easy thing to send evangelists out into the back country to stay for a period of six months at the close of which to return to a central point together with their converts. At such a time it is comparatively easy to examine the converts to discover whether or not they fully understand the step they plan to take and to baptize those who do understand. It is not nearly so easy to follow up these newborn Christians from time to time to make sure that they understand the obligations of a Christian life following baptism and that they are meeting those obligations. Our greatest need in Africa today is for an additional missionary staff to do this supervisory work and to develop further the educational program.

It is exceedingly important that the missionary of the future shall have careful training before he goes to the field. Patience to a rare degree, sympathy with the aspirations of an emerging race, wisdom to guide a people in this critical period when they are stepping out of the day of Abraham into the day of Henry Ford, are some of the qualities which are demanded in missionaries.

### BUDGET

As is the case in all the fields, the current expense budget is inadequate. In 1922 and 1923 the current expense item was \$32,915.00 and the askings of the mission for the next year was \$38,074.00. This year's current expense item is \$8,000.00. In 1922 and 1923 Bolenge alone received \$7,766.10 and requested \$8,666.00 for the succeeding year.

The current expense budget of the future need not at all be comparable to that of a few years ago. With the sending of eight additional families, however, we ought to be thinking in terms of a current expense budget equivalent to a 50% increase over the present figure.



# THE REQUEST OF THE CONGOLESE

In the first days of my visit to Africa, the Congolese leaders presented very strong requests for larger contributions of American funds. But in the closing days of my visit the emphasis had shifted to an urgent demand for additional missionaries. Chief Ngomo at Wema said to me, "White man, my people are burning up with disease. The nurse you have located at the hospital here is working miracles but she is not a doctor. We need a doctor. Please write it down in your book and don't forget it. We need a doctor."

In presenting the claims of the Ifumo neighborhood above Lotumbe, for a missionary family to spend most if not all of its time in that area, the Congo Christian Institute graduates there were most insistent. Among other things they stated that at the present time we have more Christians living in the Ifumo neighborhood, a week's journey up river from Lotumbe, than we have in all the Monieka, Wema, and Mondombe areas. They insisted that a missionary family must live at Ifumo. Arguing with them on that point I told them that the mission had not voted to make Ifumo a station where a missionary family should live all the time, and that we do not have the money to carry on station work there.

They said, "But when a new child is born into a family, the family divides what food it has with the new member. Could you not simply divide what you now have with Ifumo?"

"But," I answered, "the mission has not voted to open Ifumo as a station. Therefore Ifumo is not our child. You are simply bringing it to us and laying it upon our doorstep."

Without a second's hesitation came back the reply, "That is true, white man. The mission has never voted to open Ifumo as a station but the work in the neighborhood is the child of Lotumbe. Therefore we are the mission's stepchild and with a stepmother there is never a sufficiency of food."

There can be no debate as to the need of a larger force in Africa for this task of building a brotherhood. Trusting the native church to carry on in its task of evangelism, we must follow through with education and supervision.

## SUMMARY OF POLICY AND PROGRAM

Here then is a summary of our policy and program. We will continue our very successful evangelism and we will lay more emphasis on the second half of Christ's last command. We will give our African leaders more thorough training and we will lay responsibility for the evangelistic work upon the shoulders of the native church. Missionaries will major in supervision, teaching and medical tasks. Evangelistic missionaries will visit more frequently our village churches and schools.

To realize these aims we must have at a very early date eight new missionary families, six of them for evangelism and two for medical work. To house them we must have six new missionary homes to take the place of old, temporary homes not now usable. We must have within a reasonable period an endowment of \$50,000.00 for the Congo Christian Institute and two new homes for faculty. Our current expense budget will need to be increased 50% as we augment our missionary staff.

Such a force and equipment will greatly lift the impossible load the present staff is bearing and make possible a more adequate guidance of our youthful churches emerging out of the darkness of paganism and widely scattered through the dense jungles.



# HOW TO MEET THE NEED

Your money when placed in the great Kingdom enterprise becomes your witness, winning souls, transforming character, relieving physical needs and economic distress.

Why not personalize your witness through assuming a definite share of maintaining and extending Christ's Kingdom at home and abroad? Let your money preach, heal, and teach in the world enterprise of your church through The United Christian Missionary Society.

In order that you, your church, class, missionary organization or Christian Endeavor Society may have something definite for which you can send your offering, we have provided suggestions in Congo. Any group may choose its project and write to the Society for assignment. Information will be sent from time to time, such as missionary letters and general information about the work supported.

## **A. TOTAL OR PARTIAL SUPPORT OF A MISSIONARY**

This has to do with the whole cost of a missionary's support and includes salary, pension, medical care, children's allowances, furlough travel, etc.

1. Full support (Living Link relationship), \$1,000.00 per year.
2. Partial support, \$250.00, \$500.00, and \$750.00 per year.
3. A share in missionary support, \$50.00 and up.
4. Support of junior missionaries:
  - From 1 to 5 years—\$100.00 per year.
  - From 5 to 9 years—\$150.00 per year.
  - From 9 to 18 years—\$200.00 per year.
  - From 18 to 21 years (if in school)—\$250.00 per year.
5. Furlough travel to or from Congo—\$500.00.

## **B. TOTAL OR PARTIAL SUPPORT OF A MISSION STATION**

Station support includes the support of the whole work of a mission station by any church, organization or individual. The cost is the amount assigned from the field budget as reported by the mission secretary of that field.

## **A SHARE IN SUPPORT**

Shares in station support may be had for \$25.00, \$50.00, \$75.00 or \$100.00.

Stations:

Bolenge

Coquilhatville

Lotumbe

Mondombe

Monieka

Wema

## **C. SPECIFIC OBJECTS WITHIN THE STATION BUDGETS**

There are those who would like to support specific items within the budget of the station. Below are items that can be assigned:

## **SUPPORT OF OUT-STATION—\$50.00 PER YEAR**

Each of our stations in Congo extends the boundaries of its influence through the establishing of out-stations in villages which it would be impossible otherwise to reach with the gospel message. This work is begun by sending a native pastor and his wife to the village, where they will establish a Christian home. Christian services will be begun, and as quickly as possible a small church will



be erected close to the pastor's home with the assistance of the men of the village. In the church will be held the regular services, and in most cases a school for the boys and young men, who have no other opportunity for education than this. The native pastor becomes an important man in the village, for in most cases he is the only one who can read and write, the only one who has any knowledge at all of even the simplest medicine and the common ailments, and he is the one who has contact with the missionaries. The work in the out-stations is supervised by a national worker or one of our missionaries, since they are so situated that it is impossible for them to make trips into the mission station more often than once or twice a year.

#### **NATIVE TEACHERS—\$50.00 PER YEAR**

As will be noted in the reports from our several stations, one of the important contributions of our missions to Congo is through its schools, since the State makes no other provision for education in this colony. Native teachers are used in the primary schools supervised by the missionaries. As fast as possible graduates of Congo Christian Institute are being given responsibility in the station schools, thus relieving the missionaries for other work which native missionaries cannot do. Our teachers in Congo perform a remarkable service, even though they do not have the advantage which would come with greater facilities for education.

#### **MEDICAL ASSISTANTS—\$50.00 PER YEAR**

As has been said many times, our missionaries and their medical assistants are meeting one of the greatest needs of the people of Congo through ministering to their physical ills. Medical assistants are trained in our hospitals by doctors and nurses, not only to diagnose the simpler ailments but to give medicine in such cases, and to care for patients not critically ill. Gradually they are learning to take more and more responsibility, and do a great part of the routine work in dispensaries and hospitals.

#### **HOSPITAL BED—\$25.00 PER YEAR**

On the mission field the medical service is a most powerful expression of the gospel of love. Homes are not equipped to care for patients seriously ill. Many times they must be brought great distances where it would be impossible to return each day for treatment. The hospital bed provides for a most needed service to mankind.

#### **SCHOLARSHIP UNIT—\$25.00 PER YEAR**

This sum is not intended to approximate the average cost per student in our several dormitories where a home is provided over a period of years. It does, however, represent a share in helping to make up the expenses of the schools for food, supervision, teachers, etc., since the students are not able to defray this expense in any case. It will be noted that few girls are in our dormitories because of the fact that families are very reluctant to send their girls away from home. It has not been deemed necessary for girls to be educated in Congo, but gradually this feeling will be broken down, we feel. Also, girls marry young in Congo, and even before marriage assist their mothers in the cultivation of the garden and the home work, which does not leave time for education. However, some girls are coming and the scholarship unit can be applied to girls' work as well as to the boys'.



Send remittances to The United Christian Missionary Society, 222 Downey Avenue, Indianapolis, Indiana, or to Unified Promotion, Irvington Station, Box 36, Indianapolis, Indiana. These gifts may be remitted as individual gifts not credited to the church or organization, or they may be credited to the church and its organizations. As individual gifts they count against the percentages. When credited to the church and its organizations they count toward the total goal suggested to the church and its organizations by Unified Promotion and against the percentages.